

Waina¹ or in its neighbourhood, and that it was at Ballia that Hwen Thsang crossed the Ganges to go to Mo-ha-so-lo (Masār).

I regret the length of this communication but I have been anxious for sometime past to contribute what I could to the researches now in progress. I have endeavoured to avoid all appearance of dogmatic assertions and remembered that it is extremely unsafe to argue about places which I have not seen or which others have not fully explored. If I can by suggestions, however crude, assist others in research, I am satisfied.

APPENDIX.

An edition of a new copper-plate inscription of Jayādityadeva II.—

By DR. T. BLOCH.

This Inscription, which is edited here for the first time, has been referred to in the preceding paper on page 76. Regarding its find-place, etc., Dr. Hoey makes the following remarks:—

“I have found it very difficult to trace out the place where this copper-plate, which the son of the Raja of Bansi made over to me, was originally found. It came into the possession of the Bansi family through Durbali Ram Tewari, a Pandit employed to look after a Sanscrit library which the Bansi Rajas have kept up. A very old man named Gauri Charan Lal of Kubabar tells me that a Brahman of Gurmha brought in this copper-plate two years after the mutiny and asked to have it read. So he sent it on through his brother, then employed at Bansi, to the Pandit. The mode of discovery was this. Some men were employed to dig kunkar at the North-East corner of the large sheet of water covering over 30 acres at the village Gurmha. It is a long strip of water extending within Rakhnakhor and Pachgawan. The kunkar was to be supplied for some purpose by two Dakhani Brahmans, who had taken a contract. The labourers, in the course of excavation, found two pots, one containing silver coins, the other gold coins and this Copper-plate. Of course the coins have long since disappeared. I have not been able to visit this place, but I shall now furnish some notes regarding it, and other places of interest, in the same Tappa *Pachgawan*, which lies North of Gorakhpur City. These notes are reliable, because they have been recorded by an English-speaking, well-educated native Magistrate, who is a graduate, and has, in his enquiries, acted under my instructions and provided me with photographs.

Gurmha is not a large village, but the lake is remarkable for a very massive high mound of bricks at the East side, on top of which rises a

¹ Wainaban is clearly the Vinayaka-vana, the forest of discipline (Vinaya), a parallel to the dharmāraṇya of the Hindus and Buddhists.

huge pipal tree. Some sculptured remains have been found here, and taken to the monastic cell of a goshain who lives North of the lake. *Pachgawan*, which is south-west of the lake, is a very old place, from which people have recovered grindstones of antique pattern. I think there must be something of importance in the word Gurmha, because the name Gurmhi occurs as that of the small tappa in which Sohgaura, and Tikar, where I recovered the Indo-Pali Copper-plate, are situated.

Bharuhia lies west of Tighra near Peppeganj railway station. Here there is a very ancient temple which has been restored, or repaired, and in one wall of it there is a stone containing a Sanscrit inscription. The temple is called Pitesar Nath. The proper form of the name occurs in the inscription. There was another ancient building in ruins east of Bharuhia called Nakta Dei, which some Tharus overturned about 60 years ago, when they came in a body and searched for treasure.

There are other places which might repay examination, for instance Gāngpār and Khātapār near Bharuhia and Tighra. West of this there is a series of almost continuous village sites: Rāmghat, Pallia, Pachwāra, Dihwa and Ramwapur, in each of which there are ruins. They seem to be a connected block, as though they were the site of one continuous city.

In order, if possible, to discover what was the *Vijayapura* referred to in the copper-plate, I made enquiries as to old sites in this neighbourhood, and I came to find that there are round about Gorakhpur the following remains of ancient fortified posts, which it may be as well to record. (1) *Shergarh* west of the Rapti and of Gorakhpur much cut away by the river. (2) *Ramgarh* which gives its name to a large lake east of Gorakhpur city. (3) *Sumergarh* north of Bhatat about 13 miles north of Gorakhpur. (4) *Bherigarh* north-east of Gorakhpur city. (5) *Baitalgarh* on some high ground near the road leading from Gorakhpur to Pipraich. (6) *Marwargarh* near the shrine of Tarkulha Devi two miles north-east of Mirzapur village. (7) *Kuwalgarh* at *Kawaldah* in the immediate north of Gorakhpur city. (8) *Domangarh* on the Rapti, west of Gorakhpur city. (9) *Bijaiagarh* known as Kotiya, standing in the big sheet of water west of the now ruined Mahesra bridge south of Maniram railway station.

There is a tradition of two kingdoms Bijapur and Udaipur. A line drawn from Padrauna westward to the Rapti would about indicate the parting line. North of it lay Udaipur and south of it Bijapur. I am not inclined to say that all the nine forts enumerated were simultaneously existent as fortified posts of the Bijapur kingdom. Local traditions show that this could not have been so; but the existence of so many of these ancient strongholds, round about the junction of

the Rohiṇī and Rapti rivers, shows that the position was recognized from the earliest times as one of strategic advantage."

The inscription is engraved on a single copper-plate measuring $12\frac{3}{4}$ " by $12\frac{3}{4}$ ". On the top there is an oval projection, upon which we find the representation of full-blown lotus, the centre of which consists of a raised disc bearing the image of some animal, perhaps a boar, with *Śrī-Jayāditya-devaḥ* written below in raised characters. The writing consists of 24 lines, covering only three quarter of one side of the plate. It is fairly well executed and well preserved; however, the meaning of a few passages remains doubtful. The characters belong to the northern alphabet and are in every respect similar to those of the Gorakhpur plate of the same king, belonging to this society, and edited by Prof. Kielhorn in the *Ind. Ant.* Vol. XXI, 1892, p. 169 ff. Thus, in the conjunct letter *rya* the *r* is written on the line in *pariyanta* (ll. 1 & 12), and *kāryā* (l. 19); and the *anusvāra* is placed after not above the *aḥsara* to which it belongs in *pravṛttinām* (l. 5), and *bhūbhujām* (l. 19). The language is Sanskrit, and with the exception of four imprecatory and benedictive verses in ll. 17-21, and a verse referring to the grantee, the *Kāyastha Keçava* in ll. 22-24, it is in prose.

The object of the Inscription was to record a grant made by king Jayādityadeva II. (l. 8), who was the son of Dharmmādityadeva and his wife Candrādevī (l. 4) and the grandson of Jayādityadeva I. and his wife Yogādevī (ll. 3 & 4), all of whom belonged to the Malayaketu family (l. 3) and received the titles *paramabhāṭṭāraka-mahārājādhirāja-parameçvara*. The document was issued from Vijayapura (l. 1). The grant consisted in the village Kumāraṣaṇḍikā, connected with the *pallikās*: Patraṣaṇḍā, Çaṅkuṣaṇḍā, Gāddhī, and Deulī, which lay in the Leḍḍikā *vişaya* and the Daddaraṇḍikā *maṇḍala* (l. 8). It was given to a *Kāyastha Keçava*, son of a *Kāyastha Dhemuka*, and grandson of a *Kāyastha Rudra*, in recognition of good services rendered by him to the king (l. 13). Its boundaries are laid down in l. 15; they were: in the east the river Rohiṇī; in the south a *tilaka* tree; in the west the ditch called Hastilaṇḍa; in the north a *kumbhī* tree. The document is signed by the minister (*mahāmantri*) Māhaka. The *mahāsāmanta* Grahakuṇḍa acted as *dūtaka*. The inscription was written by the *Kāyastha Valadduka*. Its date is given as *Samvat 921* (ll. 21-22).

The date doubtless must be referred to the Vikrama era. Of the geographical names mentioned in this inscription, the river Rohiṇī is the only one that at present can be identified. As regards Vijayapura, we learn from the Gorakhpur Inscription (*l.c.* p. 170) that it was situated on the slopes of the Himalaya (*uttaragiri-kaṭake*).

I now edit the inscription from the original plate:—

Transcript.

1. 1, Om Svasti! Çri-VIJAYAPURĀC=catur-udadhi-paryanta-nirantar-ākṛānta-kirtti-santatinām=ananta-nitānta-phal-ānumeya-āravdha(bdha)-vividha-kṛtyānām jagad-udayāya gr̥hi-
1. 2, ta-dṛḍha-vratānām=ati-samrūḍha-rājar̥si-patha-sampravart-tayitṛṇām samautād-gr̥hita-pūrvva-niti-vyavahārāṇām prajānām=upakarttavvyam=ity=evam=ādṛta-matiḥ¹
1. 3, samastetikāyo²MALAYAKETŪNĀM=anvaye || paramabhattachāraka-mahārājādhirāja-parameçvara-çri-JAYĀDITYADEVAS=tat-putras=tat-pād-ānudhyāto mahādevyām rājñi-
1. 4, çri-YOGĀDEVYĀM samutpannaḥ paramabhattachāraka-mahārājādhirāja-parameçvara-çri-DHARMĀDITYADEVAS=tat-putras=tat-pād-ānudhyāto mahādevyām rājñi-çri-CA-
1. 5, NDRĀDEVYĀM samutpannas=sahajasya vidyā-janitasya ca saṁskārasy=ādhāro dharm-ārtha-kāma-viruddhānām=indriya-pravṛttinām sanniroddhā prāyeṇa vikram-aika-ras-ā-
1. 6, bhīprāya-vāda-bhidyamāna-pracaṇḍ-ārāti-maṇḍalō naya-vinaya-prasādhit-āçeṣa-bhū-maṇḍalaḥ sarvva-ḍaiv-ākhaṇḍita-matir=Ākhaṇḍala-tūlya-tejā rājabhiḥ
1. 7, çiro-bhiruhyamān-āpratihata-çāsanaḥ çāsanānām pradātā paramamāheçvaro Maheçvara iva sarvva-satva³-kṣema-tat-parah paramabhattachāraka-mahārājā-
1. 8, dhirāja-parameçvara⁴-çri=JAYĀDITYADEVAS kuçali || DADDARAṆPIKĀ-maṇḍale | LEPPIKĀ-viṣay-āntarvartti-KUMĀRAṆPIKĀ-grāme | Patraṣaṇḍā | Çaṅkuṣaṇḍā | Gāddhi | Deu-
1. 9, li-pallik-ānvite | samupagat-āçeṣa-rājana(nya)ka-rājaputra-rājasthāniya-purohit-āmātya-mahāsāmanta-mahāsāndhivigrahika-mahāpratihāra-mahākṣapaṭalika-mahādaṇḍanāyaka-
1. 10, pañcamaṇḍapādhipati-mauladāṇḍika-dāṇḍapāçika-mahāsā-dhanika-cauroddharaṇika-çaulkika-gaulmikān || anyāṇḍ⁵=c=ākirttitān=ā-cāṭa-bhāṭa-vra (brā)hmaṇ-ottara-jana-
1. 11, padaṇç=ca⁶ yathārham=mānayati pūjayati vo(bo)dhayati samājñāpayati ca[||*] Viditam=astu bhavatām=ayam=uparilikhita-grāmas=sa-jala-sthalas=s-āmra-m[adh*]ūkaḥ sa-gartt-oṣaras=sa-
1. 12, loha-lavaṇ-ākaraç=catus-simā-paryantas=sva-pallik-opetaḥ samasta-rājapratyādāya-samaveto bhūmicchidraka-nyāyen=

¹ Read *matinām*.

³ Read *sattva*.

⁵ Read *anyāmç*.

² I am unable to make out the meaning of this word.

⁴ Originally written *parameçvaraḥ*.

⁶ Read *padāmç = ca*.

ā-candr-ārka-kṣiti-sama-kālīna[m*] yāvāt=pūrvva-bhukta-bhu-

1. 13, jyamāna-deva-vrā (brā)hmaṇa-kṣetra-khaṇḍito=smābhīr=atisev-ārādhitau (tai)ḥ=Caravāsaka-satka-kāyastha-RUDRA-putrāya kāyaspha(stha)-DHEMUKA-putrāya Singhapad-dhateḥ kāyastha-
1. 14, KEÇAVĀYA | ḡāsanena prasādi-kṛtō matvā bhavadbhīr=anumantavyam nivāsibhiḥ=c=ājñā-ḡavaṇa-vidheyī-bhūya samucita-bhāga-bhog-ādīkam=asya samupanetavyam[**]
1. 15, Tatra ca simāno likhyante | pūrvvasyām diḡi sima-nirṇua-(rṇṇa)ya-kāriṇī Rohiṇī nāma nadī | dakṣiṇasyāu=tn tilakatarur=avatiṣṭhate | paḡcimāyām Ha-
1. 16, stilaṇḡ-ākhyah khātaḡ | tath=ottarasyām kumbhī-vṛkṣah | evañ=catasṛṣv=api dikṣu vibhakta-sīmakam grāmam=prasādi-kṛtya tat=kṣaṇam=eva nṛpati-
1. 17, r=idam=avādīt | Va(Ba)hubhīr¹=vvasudhā dattā rājabhis=Sagar-ādibhiḡ | yasya yasya ya lā bhūmis= tasya tasya tadā phalaṇ | (ḡ) Sva-dattām para-dattām=vā yo hareta
1. 18, vasundharām | sa viṣṭhāyām kṛmir=bhūtṵvā pitṛbhis=saha pacyate ḡ Dattāyāḡ². paripālanaṇ bhavati yad=deva-dvijebhyo bhuvā[s*]=tyāgas=tatra na ko=pi praṇga-
1. 19, mahatiḡ kāryānu(ṇta)ram=bhūbhujām ḡ (ḡ) n=aiv=ānyah parakīrti-pālana-guṇo vyāḡsyate kevalah | idṛḡyāḡ(ḡyā)khalu ve(vai) sadā vanāratā[h*] stutyā stute(tās)=tyā-
1. 20, ginaḡ ḡ Iti³ kamala-dal-āmvu(mbu)-vindu-lolām ḡriyam=a[ḡu*]cintya manuṣya-jivitaṇ=ca[1*] sakalam=idam=udāhṛtaṇ=ca vudhvā(buddhvā) na hi puruṣaih para-
1. 21, kīrttayo vilopyāḡ | (ḡ) Jñātam=mahāmantri-ḡrī-MĀHAKENA mahattara-ḡrī-Vappeka-sutena[ḡu*] Dūtako=tra mahāsā-manta-ḡrī-GRAHAKUNḡAḡ | (ḡ) Likhitaṇ=c=ṇitan=Mahā-
1. 22, nadi-putreṇa | Saiṅghapura-kāyastha-mahākṣapaṭalika-ḡrī-VALADDUKEN=eti ḡ Samvat 921[ḡu*] Yena⁴ grāma-turaṅga-hema-surabhī-vastr-ādīnā tarppitā viprā ye-
1. 23, na ca devatālaya-miṣeṇ=ākāri dharmm-occayaḡ | pūrṇṇaṇi puṇya-jalais=taḡḡgam=akarod=yah kṣīra-sindh-ūpamaṇ ten=edaṇ nija-ḡāsanam karaṇika-ḡrī-KEÇAVEN=ārjjitam
1. 24, ḡ

¹ Metre Anuṣṭubh ; and of the next verse.

² Metre ḡārdūlavikṛḡita ; I am unable to correct all the mistakes occurring in this verse.

³ Metre Puṣpītāgrā.

⁴ Metre ḡārdūlavikṛḡita.